

Must Remain in
Transcription Room

M 1910

Friday, August 21, 1970

Music

PART ONE

MR. NYLAND: See, that was for little children. Very simple melodies, nothing special about it, just a little bit of song for them. Didn't start off that way. Out of that kind of tumultuous, chaotic, sometimes very stupid combination of cacophonic -- cacophonic notes, something then starts and then develops and grows. When a flower starts out of the soil, it's very difficult. When it gets above the soil it is a little easier; then there is a chance and then it wants to become a flower. When a child is born, it's not easy - pain - but, it is born.

You see, we new--we now - two new ones again, added: Diane Green in California, and JoAnne Hyrkin. That is a very difficult thing, to take a responsibility for a child. It's difficult at the present time probably more than ever. It's not that I'm worried about it. I think it's necessary to realize what one is doing. And then it becomes exactly like anything else, a responsibility. The responsibility is horizontal in this case^s. It is just as

serious as a vertical responsibility, which is for oneself, because both you have to give life, both you have to surround with an atmosphere, both you have to give food. Both will extract from you certain things that you are willing to give. Both will have a life ahead of them, one maybe not of this Earth. The other definitely on this Earth, but equipping that life also with a desire to grow.

You see, if one makes or tries to make a Kesdjanian body, you also impute in it the wish to make a Soul. A Soul is needed for a man to fulfill himself. He has to use Kesdjanian body to get there. A man on Earth needs a child in order to have that child have a grandchild. Then the grandfather and grandmother can rest in peace. When a Soul is born, the physical body can die. The purpose of a man is to communicate in such a way that that what he ^{gives} again, in turn, becomes active. How does he do this? What is really the motivating force? And where does a man get strength? Not direct from his child. His child requires constant attention. A person can get inspiration for the wish to make such a child grow up, but in order to endow a child with the capacity of further growth, and again in turn you might say to become a father so that there could be grandchildren, one has to consider grandchildren and derive from them a certain form of energy which will enable one to educate a child. When one wishes a child to become a man, you wish that child to become such a man that he can procreate and create.

When a person wants to grow, he has to consider his Essence as that what is from (for?) him the first possibility of a growth and development - and it may be Kesdjanian Essence. But in order to make this grow, he has to remember the end. By the end I mean the completion of himself. The completion of a man is the realization of his life, because when that is fully realized by a man, he doesn't need a form any longer. And it is this what is represented by Soul. The Soul is Life. We say still, 'Soul body'; but it isn't a body anymore, not in accordance with our terms. It is so light, and the molecules are exactly in the same condition as when one starts from a solid and goes through

liquid and then goes to a gas. It fills all space. It does not have to be contained. It remains a gas when it is free, and then it fills everywhere, very much like air. But air is still half-way divided, air is still held back by Mother Nature so that it can stay on the Earth in order to help Mother Nature to fulfill the purpose of mankind. It is only--it enabled a man to be able to then to breathe and then continue his life on Earth, as far as Mother Nature is concerned, unconscious. But air has also a different kind of a quality which reminds one of a gas, of being able to become Infinite. A Soul is really, for us, Infinite. It is that what, when a body has died and when Kesdjan is ready to give up - that is, also when it is ready to cut loose and be completely free from that what has been created by Kesdjan and with the help of a man when he has still a physical body - that then at that point that what is Soul will be able to expand. The Soul as an entity starts to expand by means of the energy given to it by its Kesdjanian body. And the whole SOL-LA-SI process of a Soul body is expansion. It is expansion and (then) contraction after; because in order to understand what it is totally, one has to understand what it is within a moment of time; and not of time, because at the moment when a Soul enters into Cosmic Consciousness, that what is the moment for him becomes timeless in the cosmic sense.

One needs, all the time, three possibilities starting from one; hoping for that what cannot be reached as yet, but deriving from it impetus to be able to create that what can be made. When a Kesdjanian body can be made, one derives from the possibility of a Soul the wish, so that then Kesdjanian body knows what its task is. You see, when one educates a child, one hopes that God will help; and by God, one simply means Infinity. And that by the constant relationship, and trying to derive from that energy, one will be able to educate one's child. It is the same process ~~constantly~~ & constantly: I wish to become more essential. I have to remember what I really am as a Magnetic Center; then I can settle for an essential quality first. And after that something can actually take place by which, in the moment of my Magnetic Center realization,

my body can die. It need not exist any longer; it just disappears.

What is meant by death? You talked about that a little bit last night. The meaning is really that death reminds you of life. But when it is put in that way that you consider, as if let's say it's the last day, you will die tomorrow, it is not a game. One does this just once or twice. It never could become a habit because you will constantly forget why you're doing it. It goes over into a thought process only. But when one realizes one's death, you realize also that you have a chance because you could not realize death unless you were alive, and in your life you recognize the opportunity to overcome death, and to consider that what is lifeless as of no value, without which even the concepts or the consequences of the idea of death can then disappear in the presence of the realization of one's own life. It's again, one considers the end of one's life, in order to make where one is, alive, hoping that that moment of having to give up will not be as yet, so that then there is still a chance, while one is alive, to work. And the sole reason why Gurdjieff talks about that is simply that's the only thing that we really know for sure, besides the fact that has already happened, as birth. But what is then involved is death, and then in realizing that even little babies will die, one then wishes to give them life so that they don't, you might say, have to die, because death has no substance, so a person does not have to die, when he remains alive. And his aliveness, when one starts as DO, one remembers SI-DO, in order to settle for FA. I've said so often that how is the shock made.

SI-DO is one's inner Life; it's the realization as SI-DO of the freedom from that what were consequences of an organ implanted in one which, when one comes to the SI-DO, belongs to an imaginary process. And the realization of that kind of freedom will create in me a condition which for the outside world, in responding to my state, will produce what is called a shock on me in order to help me to fulfill my wish to go up to SI-DO. If I reach SOL I reach the beginning of my Consciousness. And then from there on, it is the development of a Conscious and Conscientious man;

and the SI-DO becomes then becomes, for a person who lives and in his life still has a body, the freedom from that body, the closer he will get to that SI-DO.

That the SI-DO is linked up, of course, with the development of one's emotional life simply means that what takes over is the next level. And it is this combination of such levels that we really don't understand very well, because one wants to live one's life on the physical level by remembering that what exists on the third level, which is Soul level in order to be able to understand one's emotional life. But the difficulty always is, that when a man belongs to Earth and his body is subject to the laws of Earth, that he then thinks that his mind is not subject, and his mind is even worse because it's so totally unconscious, that it is almost as low as the physical body itself. And the mind, as force, is of course much weaker than certain forces which belong to the physical body itself. And poor little feeling is crushed in-between and really has no chance.

Sometimes I want to explain that, if I only knew a little bit more about astrology in its different details, which I don't. But I know principles. Astrology and the laws of the Earth are explained in a horoscope, and it goes as far as your physical body, with what it is now on Earth. That's why we call it 'geocentric' and it does not go much higher. But your mind, being as low as it is, pickes it up and believes then that this astrological chart is the totality of man, and of course it isn't. It is only man as he is actually, and the potentialities cannot be understood by the mind the way it is. And the only way by which one can overcome that kind of a law is by growing away from the influence of the horoscope and developing one's emotional life, and parallel to that, the beginnings of a Soul, the beginnings of a Conscience and a Consciousness, finally ending up with that what is totally Conscience, simply as the guide giving information about what to do, and the doing then directed by the Conscious part of a man. The doing then directs a man to become Cosmic Conscious.

The horoscope is so far to seek at that particular level. It doesn't belong there anymore, and you must forget about it. And particularly your mind must forget about it when one is interested in Work, because Work will give you the substitute

for the kind of knowledge which will equip your mind to function entirely different from what the i mind is at the present time. So that then when this kind of Objectivity could actually start to function, it would have a right to tell the rest of the mind, particularly your formulations, to shut up and take a back seat, and tell it you belong to something else - I am going home, I'm not staying in the lap of Mother Nature. It's again exactly the same - 1,3,2. Because--because of that one's Conscience and one's emotional life will develop.

First clean up your mind. Make it give a little room to what really belongs there, which has been buried or has been atrophied or perhaps never developed. But no, in wishing it to be there, inside - don't say outside - it is within a man, and what he really touches is his essential Essence, as far as his mind is concerned, because essential Essence as Magnetic Center belongs to all three centers. And that is what we find first - the Magnetic Center of one's mind. The clarification needed for the wish to Work, and then Working because of the wish. And then changing over and understanding that what is really the necessity - we call it 'A-B-C' - really then with the mind understanding what is meant by Impartiality and with the mind understanding what is meant by a moment. And therefore don't worry too much about such terms, until your mind starts to function a little bit better and not as shaky and not as associative, and not sometimes as nonsensical or full of words to give it a term and a name and classify it. Your mind really at times - excuse the word - stinks. And it does not stink up to high heaven either. A mind sometimes is terrible. You know what a mind is good for - to remind you that you will die. If that is the function of the mind, then the mind is very useful, because then you return to the opportunities of your emotional life, and then actually you can have the wish to Work.

So, you see what events take place around us and within our little circle. And again and again these questions must come up for one - why new life, why adding another form? - because you're not adding life at all. You don't even add to life when a man grows up, you only give life more room. But in doing that, the original life is quite concentrated and when it has to divide life itself among many cells,

it becomes diluted. It is not as much life anymore in the totality of a man as there is life in the totality of sperm, or exioëhary, as Gurdjieff calls it; and that we don't understand really because there are then two reasons why one wishes to life. One is the continuation of this form, to create an opportunity, a house in which Life can live; and the other is to help to make life more concentrated in the wish to create an 'I'. And the example which always is given by Mother Nature or allowed by Mother Nature is always the indication of the higher step, so that in this case we are reminded by the diversity of Life when we look at what is now feeling, and feeling being distributed over the totality of the body is not at all what it should be, and in the concentration of the feeling, it will become emotion and then the center where it belongs is one's heart.

That is the growth of man, when he starts to realize that he is too much divided and that his life ought to be concentrated in his emotional life, in one particular organ that can start to function with a real wish. The real wish to Work comes from one's heart as a result of all the little feeling wishes having combined and brought together, again I say, to the house of one's Father.

I hope you understand it in the right way.

To Gurdjieff. (Toast)

PART TWO

MR. NYLAND: I think it is right that we have questions and answers at different evenings now. I think it will grow in the sense that it will be more encompassing, that the different kind of questions that you will ask will be really different and based of course on different kinds of experiences. And that ought to be fairly easy because each person is different from someone else. If you only can Work. If you only at times, you might say, when you haven't Worked, that you then Work. If you know yourself, if you know when you can Work, when you do, when you're honest, (and) want to Work, that you can and sometimes achieve a result, don't worry about what happens. Don't afterwards accuse yourself. Don't, even when you talk about it,

think that someone else has any right to tell you anything. Surely not anything critical, because they don't know what you are. You are sincere; your sincerity builds within you that kind of a foundation we always call 'solidarity' - the assurance, the fact that one knows one is alive. Linking it up with the thought of death, the conclusion is, I am alive.

It was so beautiful in your last meeting, last night, a statement, not wanting to fall asleep because maybe it was the last day - maybe one would die, and don't fall asleep. But finally falling asleep and then waking up the next morning, and then saying, "Thank God I am alive. I didn't die." You see, that was very lovely, because that meant really, as a result of such thoughts, that one starts to consider: What do I do with my life and how much is there still left, and should I Work or not? The conclusion that one comes to, at such time, it's more important to express that kind of a sincerity without consideration of anyone else. What is a man, really? A complicated creature which through his sense organs reacts constantly to the outside world. And that that what he is and what he now thinks and feels is a result what has affected him. Very seldom that it will come from him originally. It is constantly a mixing of all kind of thoughts and feelings already there being touched off every once in a while by the appearance of someone or by a remark that is being made, and one reacts to it and then there is an experience of some kind, sometimes a feeling, sometimes one does not know what it is that takes place. Sometimes when one is in the realm of Work, one wants to believe it is Work because it is so unusual. And in itself, it is right and it is also lovely, and you must not feel ashamed, not even when someone doesn't understand one. What is there for someone else to understand your experience which you, and for yourself became truthful. Why question it? Never mind if, at that particular moment, one cannot say there was an 'I' or not. How do you know? Because you had an experience unusual for yourself; what was the reason it was unusual? I say, the constant contact with that what is Objective, even if it doesn't always penetrate, one is in the atmosphere of it, when the thoughts are there, and the wishes - and the thought

at times can take the form of an attempt - but that there is a wish. One thinks, one feels, one wants to be -- something, one learns - one is sincere about that. It creates for oneself a certain state, different from ordinary unconscious behavior in which I have absolutely no thoughts of that kind at all. And when it does happen to me and it becomes real, I do not know where to place it.

I don't know how I am affected sometimes by someone else, where I don't know. I find myself all of a sudden in a certain state, I say it is emotion, or it gives me a thought, or it seems to be quite lovely just to experience it, and I try to formulate it, and find a word and I stammer and all I can do is get some tears in my eyes, because I cannot just say what I want to say, and I want to say it, but I feel also that if I do say it, it is not right, it is not justified to put it even in words - just leave it. Why should my mind be satisfied, when my heart is already overflowing? What can the little mind add to the fact that my heart is filled? It's not that kind of stuff that my heart wishes, and it's not necessary for the mind to help. Let it be, just let it be and keep it quiet.'

When there is a question one asks, don't tell, don't tell yet in the beginning, don't give an answer yet. Just try to find out where, where, where did that come from, how come that question, from where, what was the experience, don't mention Work yet because it has nothing to do with it. How can I explain it? I go work in the garden. I have visions of flower beds and grass to be cut. And I go to the little shed, I find a shovel and a pick-ax, and maybe, I don't know, a hoe. And I go out to the garden and already I'm filled, because there is the lovely garden and such a day and a blue sky, and a little wind to keep me cool and I put the tools down. I say, but I already have done it - what else could be more than what I experience now? It's very often like that with Work. You might even soil it by putting it in a word, even if you think that it ought to be voiced or that perhaps a formulation is needed. Go ahead with it but don't be bound by it. Let it be for whatever it is and never mind what someone else says.

One talks not to have an answer - one talks for clarity. Sometimes one talks just to communicate because one is alive and one wants to tell someone in some

words that one is alive, and then it is enough. And whatever it may do to someone else, it's not necessary to add; you know - you know better than anyone. And then with that, you try to come to yourself, and don't be dismayed. Just keep on, just do ordinary work, don't get upset, hysterical, emotionally undone. Work is so strange sometimes. One wishes it, one know(s) it ought to be, one feels it is right, one stammers, one cannot, still it is right that one does that.

How will one appear in front of the Lord? Do you think you will have all your words right there, that you can explain to the full with your little Conscience and Consciousness, with the little bit of brain that you have? You think you can touch that what is really sacred within yourself? That is why it's so difficult to answer questions, so difficult to get along with them, and to go along with them and to see where they are from and where the direction. As long as you keep on stimulating, as long as you tell, "Yes, I know, it's right, it is not entirely right, it will be better later, but...." I said the other day, you're on the road but you're not doing anything. Being on the road is an acknowledgement, a result of an attempt.

What to do, who knows what to do? Sometimes we don't at all. If I want to work in the garden, maybe it's enough that I bring the tools, Maybe after that I don't know how to fix that garden because I don't know enough about it, maybe. I bring tools because I say, yes, that is it. I build a house, I have a hammer and a nail, so, can I build? I am such--on such territory that I really don't know, I don't know very much about emotional life, or my language. My body always has taken care of it. I want it now to grow, and I can tell it, grow. And it asks me, "How will I get food? I said, "How do I know that, but if you wait I will find out. Maybe there is a dictionary somewhere that I can look it up because I want to find it. I'll study, I'll come back, tomorrow." "No, now, now I want it." And one sighs, because sometimes such desire is so strong that one wants it then and not later; and again one feels one's incapacity.

How can one live and not be hurt? How can one develop one's emotions and not have the feelings stay in the way, and sometimes be over-run? By taking them out

of the way and make a clear path? But I need feeling energy, so how can I do it? I have to dare, a little. If I want to swim I must have water. It doesn't mean I can swim, it doesn't mean I go and plunge in; maybe cold, maybe my toe, just my toe - this is Work. You understand what I mean? That is the atmosphere created by all of us, if you can, and could maintain it, and then understand each other - not with words, not with a language, not with having the predominance of your mind, not by telling people this and that and that and that, this is the law - just to be, but open for that. If one can only see that such a person has a light on his forehead, not in his forehead, that the Holy Ghost can be with him, but comes from Above, and is still outside, shining and, thank God, not as yet influenced by all kind of unconscious thoughts, all kind of wishes to formulate and put things in words.

Leave it.

Live by your feeling for some time, live by intuition. Do what you can because of that; and don't question too much, don't argue, and don't try to find a word for all of that. It is so small, this damned little mind, so dumb really, thinking that it knows. What right has it even to think, when it just has a couple of little things together which we call ordinary mental functioning. (It) Has not even a concept of what a man should become when he becomes lighter and lighter. When he can overcome the law of gravity, when he flies away, when he is way up in the sky and in space, and when gradually one dimension after another disappears, and in his freedom he calls back and say(s), "Here I am."

What does one know, until you get to that same place, maybe; and then, having an 'I', one may be able to see. Such a long time. Such a time of patience. Such a long time of prayer. But hope to remember oneself, to be reminded to remember that what one is in reality and that what has been given to one at birth, and which one now for oneself when one grows up wishes to procreate and create - and creation for a Soul is worth more than any child. But a child is there to remind one.

I hope you have a good weekend.

So, Goodnight, everybody.

END TAPE

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